

5	
Rough Trans	Bill wheatey
1st Proof	G. Benowitz
2nd Proof	
Final Proof	

M2250

Tuesday, May 1, 1973

New York City

Group III

MR. NYLAND: "So, will we talk about Work, and attempts you ^{have} ~~we~~ made? Without any particular introduction, why don't we start 'right off the bat'. What's on your mind?"

Jane Mandel: "Mr. Nyland?"

MR. NYLAND: "Yah."

J. Mandel: "It's Jane Mandel. Work has been changing for me. In the past couple of months, I think there has been a certain... a certain clarity in what I've been trying to do. I think it's mainly because of a change in my attitude about Work, and about myself. I'm not just curious now. I'm more serious about my wish to create a little 'I'. I've been using the... the early part of the day, the first half-hour or forty-five minutes, for Work; for reading; for listening to tapes. And lately, I've been transcribing a tape, and that has been good for me. I'm beginning to understand, more and more, when Work is possible for me. I want little 'I' to be more a part of my life; and sometimes I want this so badly, that I imagine that it is there, observing this body; and that something is beginning to grow in my inner 'inner chamber'.

"My question is: How can I know that Work is really taking place, that little 'I' is beginning to grow, and that I'm not just imagining it?"

MR. NYLAND: "Jane, what do you think is the ultimate aim of Work?"

J. Mandel: "I think it's a freedom from my body, and from thoughts and feelings that are not becoming to a man, or a woman..."

MR. NYLAND: "Imagine that you don't have such thoughts and feelings. What is left? What is the description of a man who has worked on himself, and has come to a certain completion of that Work? Then, what is he? You see what I mean by that: I have to have an aim, of course, and for that I work. And during the process of working, certain things take place, and I start to realize, more and more, what I am when I'm asleep; and I would like to be Awake, and in an Awakened State. I say the attributes of a man who has worked and has accomplished certain things, would be that he has a Conscience and Consciousness, and that he has a Will. That would be the definition that Gurdjieff uses. Now what kind of a Harmonious Man do you think such a person is? In what way do you think that he shows his 'harmony'?"

J. Mandel: "By acting and thinking in an honest way, in a Conscious way."

MR. NYLAND: "Yes, that is alright. He would behave like a man, wouldn't he?"

J. Mandel: "Yes."

MR. NYLAND: "Like a Real man. As close as he can get to that kind of Reality. What would it mean for you, if you described that kind of an aim for yourself? Many times a man, in that sense, knows what he's doing, and is able to 'do'. Now the question is; What is he actually able to do? In what way is his behaviour a Conscious and Conscientious one? I think you should try to find out a little more about what is that kind of an aim, instead of saying; 'I wish to work, and I want an 'I''. All of that is to the good. But the ultimate aim, what would it be, for a man on this Earth? That is, is it possible for him to be a Conscious

and Conscientious man, walking around and attending to a variety of different things; or should he have in mind that he is going to die? And that with his death his body will stay here, and that what is left, or what has been built up, would continue to exist? And the assumption is that his Life, also, would continue. So it is rather a two-fold aim. One you might call the preparation for my dying; and that we call freedom, which one could accomplish and achieve on this Earth. The other is the ability to be a man on this Earth, and meet all conditions which have to be met, in a certain way; to be able to understand the nature of such conditions, in his own behaviour towards it. That he is actually able to control thoughts and feelings which are necessary, and will not have thoughts and feelings which are no longer necessary for him. That he would be a person who distributes his energy in a certain way, without waste. That he really has, within himself, a certain equilibrium from where he can operate. And that his actions, and his feelings, and his thoughts are Conscious and Conscientious.

"Now, if you imagine that kind of a picture, or a description of what a man should be and should become; and towards this you should work. And then you compare it with what you, at the present time, know of yourself. And you consider yourself behaving in ordinary life, in certain ways: In relation with other people; with the thoughts you have, and the feelings you have. And then, comparing then with ^{that} what is your aim, you can come to conclusion that at certain instances, or certain times, you're not behaving like a man should behave. And I think if I could keeping on comparing that what you think a man ought to be, and that what you are, you can reach a conclusion how far you have

advanced on the road towards Consciousness and Conscience. You see, I leave the 'I' out. The 'I' for me is a temporary affair, wishing to continue to tell me that when I work, I will reach a certain aim. But when I want to compare what I'm doing as a result of this 'I' functioning, then I have to describe myself as I am now, in all honesty and truthfulness. And comparing it, then, with what I think an ideal man- in the sense of Gurdjieff now- has to be, and how he should behave. Then I compare my different actions, and the thoughts, and the feelings I have with that ideal. And from that I derive a certain measure, which I then know that in this, or that, or some other respect, I'm not as yet ^{that} what I should become. You understand?"

J. Mandel: "Yes."

MR. NYLAND: "You have to imagine that because of Work- I take, for instance, the intellectual influence first- that when I wish to have an 'I' function for me, in an Objective sense, and becomes Aware of my existence; and that I can accept that what is now as the truth, without any further 'quibbling'; that gradually that kind of a function of the mind would have to have an affect on the totality of my mind. And that if it is expressed in certain ways of vibration rates, which I then say in my 'I' where that is functioning, there is a certain function, then, that takes place in a certain way, that I wish that gradually that kind of a function, in the sense of a lighter rate of vibration, or a more understanding way of vibrating, or giving me Awareness, and the resultant Awareness into forms of knowledge; that then the totality of my brain should start to function in the same way as that what is, at the present time, assigned to the functioning of 'I'. You understand that?"

J. Mandel: "Yes."

MR. NYLAND: "And the same thing applies to an emotional development. I see the scattering of the different nerve -- nodes -- nerve nodes of myself over the totality of my body, and centered, a little bit, more or less, in my Solar Plexus. And that as a result of that what takes place in an emotional deepening of my Life, gradually, there is more centrally located something that becomes a Conscience for me; and I say I hope it would actually start to function in my heart. It would mean that all the different emotional 'adjuncts', which are in my body at the present time, more and more become concentrated into one operating organ- which I call my heart- for the sake of sending, from my heart, a different kind of fluid than only the blood; and I consider that Hanbledzoin, which feeds my Kesdjanian Body.

"The mind is destined to become the central part of my Soul. My heart is destined to become the central part of my Kesdjanian Body. The two, when they function together in harmony, will have to have something which will execute, on this Earth, that what they so-called 'think' or 'feel'; but this time that they -this mind- is Aware of, and that what is understood by an Emotional State. For that I have to have a Will, which is sufficient to indicate to my body that it has to become a servant to those other two. So that finally, the relationship of a man who is Conscious and Conscientious is really made up of three co-related 'Centers', which in the process of development become three co-related Bodies ^{by themselves.} And that the aim for a man would be that all three Bodies come to the point of wishing to give themselves up,

and ready to die, if that were necessary. But as long as they are still on this Earth, and the man keeps ^{on} breathing and walking around, he is, as yet, not entitled to die until his particular task on this Earth has been fulfilled. Now, when that can happen, no one really knows. I think there are people who know, at a certain time, that they have fulfilled whatever was required for themselves to do in their lives. And then, I think they are able, by the creation of certain conditions, to die to this Earth, and go over into a different Realm in which there is a further fulfillment of that what is then their Karma on that higher level.

"And so, for myself, the question of Work- to see in how far I have advanced- is always to consider myself in my ordinary life: how I then behave, and to what extent, in whatever I am doing, or thinking, or feeling, there is a combination of the three Centers; as much full-grown as I can imagine them to be, and as much as I wish them to become. And that gives me a measure, in my ordinary life, to see where I am in regard to the accomplishment of becoming a Harmonious Man. All right?"

J. Mandel: "Yes."

Heather Savory: "Mr. Nyland?"

MR. NYLAND: "Yah."

H. Savory: "It's Heather..."

MR. NYLAND: "Yes."

H. Savory: "Last time you gave me a task to look at my life as a stick with two ends: one being subjective, and one being Objective."

MR. NYLAND: "Say it again."

H. Savory: "Last time you gave me a suggestion to look at my life as a stick with two ends: one being subjective, and one being Objective."

MR. NYLAND: "Yeah..."

H. Savory: "And I did it, and..."

MR. NYLAND: "You used the stick?"

H. Savory: "I did... yeah... I thought about it... and... I... it gave me... a... um... motivation to work on myself. And then, I don't know if that was actually what brought this about, but I had a very good week, in terms of Work. But Easter Sunday was the best day that I've ever had, in terms of Work. I remembered myself continually, all day long; and I was able to Work at times when I ordinarily wouldn't be able to. I remembered myself at times when- you know- like greeting people and answering the phone, just- you know- continually. And I was already to tell you that I had a 'I'; but now after hearing what you said to Jane... I just... it was a good day for me..."

MR. NYLAND: "What happened to the stick, in the meantime?"

H. Savory: "I don't know."

MR. NYLAND: "Then we'll give you a continuation of the task, Heather. The stick can be used for three purposes. It can be used for just a walking stick; that I would call a physical application. It can be used as a swing, on which you go back and forth, suspended by a couple of cords, and hung up somewhere. You know, like one used to do when one is very young?"

H. Savory: "Yes."

MR. NYLAND: "And the third is the use as a support: a staff, usually very much to be used when one climbs a mountain. Now, the stick has two ends. I sometimes use the stick by changing one end, and substituting the other. If I can remember that in walking it is not just a walking stick; but it is something that can remind me, with the Objective end pointing towards the sky, and the subjective on this Earth. That is one way, when I consider my physical activity.

"In considering my emotional activity, I take the stick as a swing. It is moving back and forth, horizontally, and I can change the direction by changing the stick; so that at times it is pointing to the north, at times it's pointing to the south. At other times it is west; at other times it is to the east. I change the direction of the stick, also, that it is not always subjective; but at times it becomes Objective, for me, while I am sitting on the swing, and while I am moving, and while I feel the wind blowing through me, and while I **AM ON THAT PARTICULAR PLACE** in activity. That's my emotional state.

"When I want to use it- I call it a staff- that is that what can support me. I use it in connection with the possibility of growing up; or developing in such a way that I want to climb a mountain. I need support for that. And it's particularly in that particular- in that way- of applying it that I want to use this stick constantly with the Objective end pointing towards the sky; because that is where the top of the mountain is, closer to the sky. And I walk up the mountain, constantly being supported by that; and constantly being reminded that the reason why I want to

go up the mountain is to be able to look at the Earth, where I come from; and to have more and more perspective about what I have gone through, constantly having an aim in my mind that I wish to climb to the top. And from there, with the help of the stick, will be able to see what it would be if, at that point, I could fly away. All right, Heather?"

H. Savory: "Yes, thank you."

MR. NYLAND: "You use that."

H. Savory: "Sir?"

MR. NYLAND: "You use that."

H. Savory: "I will. Could I ask something else?"

MR. NYLAND: "Yah."

H. Savory: "Sunday, that was the... the best day... I mean that was the very best day that I've ever had, and yet comparing it- as you just said to Jane- comparing that to- you know- real Objectivity, and the real aim, it... it seems not to be very important, and..."

MR. NYLAND: "In what way, it's not important?"

H. Savory: "Well... I mean, it had qualities that I don't have... by... in my ordinary life all the time- you know- and it still wasn't totally Objective, I guess, or... what... you know? It was like..."

MR. NYLAND: "Don't you think one... don't you think one should make allowances for one's subjectivity? And, I'm afraid, for a long time. And also, as long as you're on this Earth, you will remain subject to the 'Law of Subjectivity'."

H. Savory: "Okay, thank you."

MR. NYLAND: "So if you have a good day, be grateful; and see if you can use the ^{thought}~~thought~~ of that day- in remembering it- for making a new attempt the next day."

H. Savory: "Okay."

MR. NYLAND: "A~~l~~right?"

H. Savory: "Yes, thank you."

Idell Conaway: "Mr. Nyland?"

MR. NYLAND: "Yah."

I. Conaway: "It's Idell, and I want to ask this question because it keeps arising with me, and I may not... there's something that I'm not clear about at a certain point. Ah... two days ago, when the rain cleared, and it was clear skies again, I found myself outside, and everything was very clean and sharp, and there was Life flowing; and I responded to this, and I felt very grateful for being alive. And then... ah... this gratefulness, I realized, has to be... well, I felt that I should do something, in gratitude, for myself. And at that point... well, at that point what I wished to be was just to Be, in a free flow, participating in Life. But my mind wants to say: "No, you must have something Objective to this body." And it doesn't seem quite what I really want. I don't quite understand."

MR. NYLAND: "I'm afraid you attach too much value to the word 'Objectivity' at that time. You are concerned with yourself, and you have an experience, and there is the wind, and beautiful weather, and sunshine, and you feel alive. At that time, you don't consider that you ought to work; because, in itself, that what you are is already in equilibrium as a result of Nature helping you to bring about a certain balance within yourself. If you think of Objec-

tivity, you then disturb that particular State; because usually there is associated with that an 'A.B.C.', or something that you have to apply, and for which you really have to sit down, in order to create an 'I', and let that little 'I' function, and so forth. I think it is really quite wrong, at such a time, to disturb the state which Nature has given one already, when one has become 'poised'. I think-- the-- the influence which one can derive from that, that is if one wants to accept the particular state in which one is, and sometimes without any particular thoughts or feelings about it, that one simply has a certain 'Being', which is represented by...

"What is it? Is it John?"

Unknown speaker: "Yeah."

MR. NYLAND: "Water."

[[some commotion, as John seems to have fainted, or to be having some difficulty]

Unknown speaker: "Drink it, or throw it at him?"

MR. NYLAND: "No, no, no. His pulse. The pulse, if..."

Unknown speaker: "Open the window."

[some commotion, as assistance is given to John.]

TAPE TEMPORARILY TURNED OFF

MR. NYLAND: "And so, that is a part of life, isn't it? And when it happens, what does one do with it? Sympathy? Trying to help. And an experience for John. And losing himself, a little. And 'coming to'. And then, of course, rest, and to take care of himself. And what happens to us when you see it; when you are a part of it; when you feel sympathy, and you wish to help? And sometimes, so little one can do. And still, that is also Life. And

it has to be acknowledged that it is Life.

- "Who coughs all the time? Did you cough last time, also? -

"To try to see what one is in such circumstances; how much was there, for yourself, during this little episode, of a Conscious and Conscientious man, about which we talk; or an 'I'; or a wish, as it were, to be present also to yourself, not only to John? And of course, you know, one must come to the conclusion: how terrible we are from that standpoint; how utterly incapable we are to hold on to something of oneself, which we say, of course, is superior, and which ought to be Objective. And how much can we count on it? And how deep asleep we are in our unconsciousness. And it is a little thing; just happens to one of us, and we happen to be here, and present. And you can say it ought to have a meaning, and probably has a meaning. But what kind of a meaning, so that one can extract from it something that is of use to us; not always possible to determine what it is going to be the next time; or to imagine this is what happened to you.

"So that is the practicality. That is really life. That is what we have to deal with when we say we want to become a Conscientious, and a Conscious, and an honest man. And we want to be in equilibrium. And we want to be able to meet all conditions, also these conditions; and to be able to know what to do, and not to lose ourselves. And to select, then, from that what has to be done, that what is appropriate for such a condition; and to be able to do it ourselves; to have that flexibility to know how to apply the knowledge we do have. If you now wish to work in the future, maybe you can remember this little happening, and the

realization for yourself: how little do we really know.

"And so, putting it in a different light, of how does one prepare for one's death; because you might say it is a little bit of a similar¹ kind. Also your body will give out, and it will probably fall to the ground in such a condition, and then Life will leave it. And something should remain. And what will remain? Automatically remaining, that what is still within one's heart, or in your mind? And how much, actually, will continue to exist in a certain condition, about which we do not know very much; but which probably is like a bridging from that what is material world into a spiritual world, and the gradual change from that what we are now. And then losing our body, and the Life for ourselves- the Life Force- continuing. And that what is then in existence, and having to exist in different kind of conditions; and again, there will be Work for a very definite purpose. A Work, probably, to accomplish even more, under conditions which may even be more conducive.

"And so we prepare for our death. And at the same time, thinking about this, and then coming back- as we say- down to Earth; to a meeting where we discuss Work, and where we have questions, and what we want to know. We come back to that now; because it is important to discuss, every once in a while, these kind of thoughts. Because it's only in wanting to discuss them, and trying to become clearer, that they will have a certain influence on the totality of our experiences. And then they will influence us, in our lives, as we have to live^{it} on this Earth. But it is a long road, and we are quite convinced, ^{that} and it will be quite some time before we could consider ourselves a little bit Conscious and a

little bit Conscientious.

"So, maybe we talk now about experiences you have had, if you like."

Elaine (Devereux) Knight: "Mr. Nyland?"

MR. NYLAND: "Yah."

E. Knight: "It's Elaine, Mr. Nyland."

MR. NYLAND: "Yah."

E. Knight: "The experience that I want to talk about is not particularly a Work effort, but in relation to myself, and where my Work now is...um...in listening to what you were saying to Jane about a greater aim, this has been very much a question for me in my life, in the last couple months..."

MR. NYLAND: "A little louder, Elaine."

E. Knight: "Yes."

MR. NYLAND: "We are competing with that fire engine."

E. Knight: "In... in the last couple of months the question of a larger aim, and my life in relation to a larger aim, has been very prominent for me...um... but my life has been going through a lot of changes, and I realize, suddenly, that it's sort of left me, in a way, like a 'fish out of water'; that in some ways I've still been operating almost on the ideas or the principles of another life that doesn't exist anymore. And that in the last year, since coming to the Barn, I've almost been meeting a new person in myself; and a lot of things that I was able to use for Work, almost certainties you might say, about myself and my life, don't exist any longer. And I realize that for the first several years that I was in Work, the emphasis for me was what can I find in Work that can be right for my life, or do something for my life. And now,

more and more, I find that the emphasis is how can I make my life correct and right in terms of Work? And so now I realize that I have no real criteria for making decisions about my ordinary life, in terms of what to do to make it more and more correct for Work. And so, sometimes-- that-- now it seems that when I can work, it's almost because conditions have adjusted themselves, and I can... that I've expected to be able to work in the past, and that that's not..."

MR. NYLAND: "Elaine, you're thinking too much about improvements: how to change yourself. And that is not right, because you will substitute one form of subjectivity for another. And logically, you will think about how to change your work from the state of unconsciousness. At most it could be a dream, in that kind of a sleep. But then, I'm afraid, when you do Wake Up, you may not remember the dream anymore; and in your particular day-dream, you have used, already, certain instruments that belong to your ordinary life, which may not be useful for the purpose of building something that is of a different nature. Don't think too much about improvement. One just keeps on living. You must remember that the only way is really to work on oneself, or to acquire certain forms of Consciousness and Conscience; not a description of how Heaven would look. Heaven is still above. I still have to bring it down to Earth. I only can bring it down when I work for that kind of a purpose. And, as it were, that if I wish Heaven to come down to Earth, I want to prepare myself in such a way that Heaven will want to stay with me. So whatever I now attempt, in any kind of a change, is not at all of a subjective matter. It's the consideration of how I would be, if I were an

Objective man; and therefore my attempts, in wishing to change, always have to be 'colored' by what is an Objective viewpoint of myself, in accordance with the result of work on myself; not as a result of just seeing me, how I am, and as I say, wanting to improve myself.

"The question that always comes up is: Why don't I work for that what I wish to accomplish? I keep on thinking about what I ought to become, and of course it is right to have that kind of a motivation; because how else will I have any kind of a wish? But then I make a mistake in wanting to describe how I should be, and it is not that way by which I describe the State of Heaven. I don't know at all how it is going to be, but I wish for it. I wish, in my work on myself, only for a state of Awareness. I cannot describe what it will be until I am in that state. Then my eyes will be open. Then I will see what is right for me.

"I think it is extremely difficult to think about oneself, and to say: 'I wish to follow that what I believe in. I hope that God will dictate to me how it ought to be'. What can be-- one can be very open to all such influences from- let's call it- 'Hereafter'; or the so-called 'Masters'; or that what one believes in as existing of what ought to be a new level of my Being. And I can try to describe it as well as I can; and I say: 'That is Paradise'. And in that I would have, actually, the 'Tree of Knowledge'; knowledge of myself. And I would be, perhaps, even very happy; But how can I describe what I wish when I'm not in 'Paradise'?

"So I think it is very difficult to know how to change myself, and to become that what I think I ought to be; because I can do that in ordinary life. I also know that when I try, I can

try, and I run up against a wall many times; because I do not know how to go around it, and I cannot even describe why there is a wall. And I fight against it, because I say; 'But I am honest, and I want to follow that what is not only my inclination, but I believe in it'. And that belief may be based on experiences, and then I hope, by extrapolation, that I will reach it. But will the 'gods' actually tell me what is right for me? And that is always that kind of a question. I'm 'up against it', because I want to ask God. I want to find out. I pray for it. And I hope that at certain times I have a clear insight; and many times it is still a desire on my part to follow what I believe in, and of course I'm sincere about it. It is not that I want to be negligent, or that I want to remain superficial. I'm quite definitely engaged in something that is, to some extent even, beautiful for me. But how much of real wisdom from Heaven is involved in my wish to accomplish my purpose? You see, I would have to have, I'm afraid, constantly a prayerful attitude. I would have to be fanatic, in that sense, and at the expense of my ordinary life, even. I would wish to devote myself to that kind of a condition in which then there is, very definitely, a contact possible with that what exists from Above, and can be known to me in certain conditions. And as long as 'they', whoever 'they' are, are willing to tell me exactly what I must do, and how I should conduct my life in order to become more Conscious, of course I will do it. But maybe the information that I do get is a little sporadic. It may not always apply to me, although I wish to interpret it; and whatever I get as that kind of information, sometimes I don't know what to take from it, and what I can believe in. I always

will run into that kind of a difficulty as a result of my seriousness; and that seriousness is, as yet, not belonging to my level of Being. I approach it, as much as I can, in doing whatever I have to do in this life whole-heartedly, with my mind, and, I say sometimes, with my hands, or my feet. I want to have a unity: an understanding between the three centers; as well as I can make it, knowing well enough that such centers are still subjective, and not fulfilled, and not as yet full-grown bodies. But I make an attempt to create a condition, which is a symbol for me, of that what might become, afterwards, a unity: when the three centers have been full-grown, and as bodies, have become fused with each other. I keep the different things that I wish to do very simple. I don't want to go off on any kind of a side-road, hoping that I will reach something, and thereby forgetting that what I ought to do. The Work that I must do is right at hand; that is the first thing to be done. And then, in doing it as well as I can, I will have insight of what to do next, and what to do next.

"Yah, ~~all~~right."

END SIDE ONE

MR. NYLAND: "Elaine, don't get away from the idea that you have to work. It is possible that certain things are given to one, by having the proper attitude and receptivity. It is possible that things can be given by being in contact with a source which has wisdom, and dispenses it. I can be very fortunate, when certain instances in my life lead to a realization of that what I know for sure is right. But the totality of that kind of information is still fairly small compared to the totality of all my unconscious

moments and behaviour; thoughts and feelings, all such things, that remain quite self-centered within me. And sometimes I really do not know to what extent they are right to be followed, or not. And advice from other people I can not get, because they are as subjective as I am. They can teach a little bit, and they help a little bit. In the last instance, it is always a question of my own private life, and within that, I have to work. But I say, don't forget work on yourself; because that is, I think, the only means by which Objective knowledge can be given. And if I want to grow out of that what I am now, subjectively, I will need Objective knowledge to get there. I want to climb up a pole. I want to climb up a ladder. It can only be there when that pole is erected, and when the ladder is there. It can reach to Heaven. I have to go up one rung after the other. I have to climb up that pole. I have to know that I wish to get away from the ordinary, horizontal Earth. I must leave it, because that is the sole reason that I understand. What is involved in my life is the growth of that what is now potential; and understanding that potentiality, what it might give me, I will not pay too much attention anymore to my subjective life.

"Do them as well as you can, in whatever way you are working, and whatever there is to be done-- on this world-- in this world, on this Earth. Whatever you are active with, do it! And do it as well as you can. But all the time, while you are doing it, it should be remembered that Objectivity, that Awareness, is really a necessity for a further understanding of what is the purpose of the Lord; not of oneself. I'm interested to find the purposes, as explained by Higher Being Bodies, or by Higher Spiritual Entities.

I wish to be open to that. When I work on myself, I become more open for such an influence. You understand what I mean, Elaine?"

E. Knight; "Yes, I do. Thank you, very much."

MR. NYLAND: "Be very careful.

"Try to consider, for yourself, this last week. When you were here a week ago, you got some information. I think you could use it, and I think you have used it. And now you are again confronted with my questions, to ask for your questions. I know it is difficult. I know that a person has to be hesitant, when he is really engaged in wanting to find out something for himself, which, of course, he considers private; and about which he doesn't want to say too much. But if you have that kind of difficulty, and it is not that you could not find words for your feelings, or a description of your thought- if it is actually a fear that you don't want to talk about the affairs ^{which} ~~that~~ belong to you- I think you make a little mistake; because the affair of wanting to become a real man is something that belongs to everybody, because all of us are unconscious, as we've noticed a little while ago. And we all have the same problems, a little bit differently 'painted', but in principle always the same. And we simply say 'sleeping', to be asleep; and to have in this sleep a dream of a possibility, which relates to the potentiality of oneself; and which at times can actually, in the dream, be separated from our state of 'sleepiness'. So that at times, we definitely know that we are living, as it were, in a different kind of a world. I do not know where that particular world is. And it is a result, maybe, of extra-sensory perceptions, applied to day-dreaming. At the same time, I'm allowed to think about Heaven, and what It might

be. And to be concentrated so much in that kind of a thought, which I then say: "It will only reach somewhere if the thought goes over into an Awareness'. I can make that kind of a rule for myself: that my thought process will not get me anywhere, because it has not the proper key. And I cannot talk that kind of a language which is necessary for an understanding of my day-dream. But if I understand the question of energy expenditures, regarding Awareness of myself, I can see that then there is a certain freedom, which does not exist in my thinking process.

"Awareness, as you know, is really that kind of a form of a mental process of the expenditure of certain energy, in a certain way, by which such energy produces knowledge, for myself; and that the requirement first, of course, is- and first of all- without any doubt, learning how it is, or what it is, to be Impartial. And we say that can be learned by becoming-- by be-- being acceptant; that is, to accept oneself as one is. It has to be followed by the acceptance of others, as they are; so that I don't expect anything more than what I can expect, if I know what they are: what they are thinking; what they are doing; why they are feeling the way they do. Because if I then, on the basis of that kind of a knowledge, and the acceptance of others, I want to extract from that kind of a possibility, a relationship between two people. Then, I must also accept that relationship for whatever it is: and not wishing to inquire why it is 'this way and that way', and perhaps even rebel against it.

"But you see, all of that. this question. or being Impartial. for me, is still a horizontal application on the surface of this Earth, by going around from left to right, and from north to south.

It is a movement in a horizontal plane in which I understand, because of the multiplicity of such various directions, I become gradually Impartial to that what is happening to me. It is a kind of experience which belongs to my Awareness; but which does not, as yet, lift me away from where I am now, having in mind that I wish to get away from this Earth. If I want to get away from it, I have to understand what I am doing on this Earth, together with my so-called Impartiality.

"Impartiality does not eliminate, for me, to be bound by time and by space. I keep on moving on a 'flat land', and I still can be, to a great extent, Impartial, because of experience and maturity; but I do not, as yet, become free from the laws of 'horizontalness'. That I only would become when I- I've said before- I move up away from this Earth on a vertical line, so as to have perspective. That I've called, as you remember, Simultaneity.

"Simultaneity is really nothing else but an understanding of a time element as 'Unique Subjectivity'. And in order to become free from that kind of a concept, I have to look at the associations of my mind in a variety of different ways, linking up with whatever an experience is; and immediately when ^{the} an experience is experienced, even in a moment, it becomes 'tarred' with the 'brush' of anticipation and past. And it's not that I want to eliminate the past at all; but I don't want to use it for the purpose of standing on it, when that what is past on this Earth is of no particular value on the level where there is no more past of my Earth. It's only good for me now, in order to understand myself; and so is the anticipation of what I say: 'What is wrong

with me, and what would I like to accomplish, and how can I become a Conscious and Conscientious man?' All that is a hope for future, and it belongs to my Work. But when I wish to develop, when I want to really become spaceless and timeless, I have to get away from these concepts of my thoughts, and the associations with them; and the rationalization processes, which are mental, and which I cannot get away from, unless I will something within my mind which can start to function in a different kind of a way, and I hope gradually will become large enough to counter-act the influences of a subjective world: that I will eliminate, gradually, the thought process entirely, and that I will go over into an Awareness process completely, as far as my brain is concerned.

"But you see, that question of Simultaneity is not understood. It is a big word. And the reality is nothing else but having an Objective viewpoint, in which there is nothing of the kind of 'thought' that I'm always bothered with. It is that what takes place when one goes to Mars, and looks at the Earth. That distance is enough to make that what takes place on this Earth almost, as far as each behaviour form, equal to another behaviour form; and making each person on this Earth equal to another person on this Earth: all little points, or specks of dust; or all of them one large family of 'slugs'. I only will have that when I have an Objective viewpoint from Mars; and this is what Gurdjieff means. That is the question of Simultaneity; because I eliminate the thought process in that kind of observation, which then taking place from Mars, can even 'telescope' the Earth into one point. Of course I know that if I come to that conclusion as a result of my observation, then it is not enough for me to just observe and

remain^{wf} Aware. And also understanding Simultaneity, I have to verify, on the spot- that means, on this what is Earth- on this what is my body, in behaving in-- a subcon-- in a subjective way, that what is unconscious. In order, then, by the presence of my Self, with this 'I', with this 'Beelzebub', with this concept of Objectivity, as expressed in ALL AND EVERYTHING, to be present to me, in my ordinary life. So that then, in the participation of that what I call Objective- and the subjectivity- there is going to be some kind of-- a-- a conquering effect ultimately of the Objectivity, regarding my subjective make-up. And that is really that kind of a process, and it is very difficult to talk about it when it concerns only you, and you think^{that} you are the only one who is unconscious. If you could understand that all of us are, and that we talk about, really, a common knowledge, which is reliable enough by the great majority of us; all knowing that we are in that same kind of a boat, and that all our problems are similar in trying to become free from that subjective influence; and that for all of us, the creation of an 'I' starts with a very small 'something' ; no one excepted, because it has nothing to do, thank God, with one's brain, or with a feeling that one has. It is really like 'manna' from Heaven that is given in the form of how to become dexterous about the aquisition of an 'I' functioning for one.

"Of course all of it starts to grow when this 'I' has been created and starts to function. And it is in the functioning of that 'I' that I have to have belief, that that what will take place with the 'I' as it is growing. When I wish to give it a task, I ask this 'I' to really function for me, and in that process

the 'I' will grow up; because then it will become possible for me to rely on it. And when it is sufficiently mature, I simply personify it, in some way or other; then it will come down from Mars to help me.

"Christ, as a messenger from Above, did not come just as Jesus. He brought with him that what is conveyed by a message to mankind, to understand themselves. And that was called Christ, as a method; and Jesus was the messenger who carried it. I say, many times, it is like Gurdjieff bringing down a message, because he was sufficiently in contact with esoteric knowledge to digest it, in a certain way. Thank God he could come down on Earth, because we could, as it were, touch him. There is a great deal of information that we can not touch, but it does come to one. But where will it be placed, and how ready are we for an understanding of it? And that is always the problem. And unless you are willing to talk about it; or at least to indicate in what way you are living, and what perhaps is necessary for you, if actually there are certain questions which are important enough for you to consider; they should be important enough for others to listen to when you want to talk about what attempts you have made.


"But it is so difficult to stay away from superficiality. It is so difficult to be honest. It is so difficult to talk about one's Inner Life. And so I don't blame you, only I wish that aliveness in you would really force you, would compel you, to stammer; not to make beautiful statements and good enough formulations. But if you only could stammer about ^{that} what is emotionally stirred up by the problems of your life, and for which you need a little help. And you help yourself by making it known to yourself

in the presence of others. If you don't do it with others, it is like looking in the mirror all by yourself, and all you see is a little image that is you. The only difference is what is left is right, and what is right is left, that's all. The rest is exactly the same; the image as you are. That is a result of talking it over with oneself, when one doesn't know enough about what are the facts of oneself. the way one wants to extract from others information which they may be able to give, is that you become much more open to that what they say, and maybe that will encourage you to talk about yourself; for your sake, as well as for their sake. And a group can really have much better understanding between the members who come, and who want to find out something. Of course, I can substitute, I can talk about Work. I can say certain things that, perhaps, can be of help; but you see, you still remain passive. You just take it in, and you can digest it; but the activity is not there as yet. And later on, when you happen to think about it, it has lost the impact which it can have when you, yourself, make an attempt- any kind of an attempt- to put in words what are feelings; and to see what the feeling can produce in the formulation of a problem. That is the attempt you must make.

"Yah, you tell. What is it?"

Barbra Rosen: "Um... in my Work attempts, I have not had much experience with putting the emphasis on little 'I', as opposed to putting it on 'it'. But what I can say about putting the emphasis on 'I', is that there is something that I would call 'Benevolent' to me; and also that putting the emphasis on 'I' seems to be more 'inclusive', if I can use that word, than when I..."

MR. NYLAND: "It is right, when it functions. The emphasis placed on 'I' requires a functioning of the 'I'. It's not only an admittance that the 'I' exists and the 'it' exists; that's only a relationship. There has to be an exchange between 'I' and 'it', and 'it' and 'I'. 'I' must work. 'I' must function. 'I' must become Aware. That's a process that is an expenditure of energy on the part of 'I', which I myself wish. And because of that, I furnish energy in my wish for the 'I' itself to have a facility to be able to be Aware of me; that is, observe me. Then I, my body, as 'it' existing, is sending facts of my existence back to 'I'. So there is a constant exchange between 'I' and 'it'; and it's got to be alive, and it has to be a movement. All things in this world are based on action, back and forth; an equilibrium which moves from left to right, dependent on the influences of the different forces within it. I've said many times, it looks as if-- the-- certain things are quiet; within, they are not. When I telescope an octave into a point, it looks as if there is no action. Within that point there is a total-- active-- an octave. Each note of the octave contains within itself another octave. If I strike a note, it is an overtone, which is contained in the original; which belongs to the next overtone, and the next, in relationship to each other. So it is constantly this activity between- I would now almost say- Heaven and Hell; or between God the Father and mankind; or whatever we are, as human beings; or any kind of a relationship between Infinity, and that what takes on a form; or that what is the Central Point of the Universe, and that what becomes crystalization points on the Ray of Creations. It is that activity that is necessary, so I cannot simply say I



emphasize 'I'; that has no further meaning. Only when 'I' starts to function in relation to 'it', there is a meaning of an exchange; and it becomes, I say, an equal exchange. To some extent it is not equal, because I wish for any kind of an exchange, to receive more than what I pay for. So my Awareness is worth less than that what is a fact of giving; of coming from 'it' to 'I', to be given to 'I' for my use. So you see, the emphasis is quite alright to begin to say: 'No, I'm not interested in 'it' alone.'; of course, I should be interested in 'I'. But then the 'third': that is 'I' and 'it', as a relation. Two forces will never solve a problem! All they do is to attack each other, and one wins out; and the coloration of that what is left as a balance is the same as that force which was the strongest. Nothing special has happened. Only when there are three; there is a possibility of a unity out of three, or a neutralizing force between a positive and a negative. The relationship between 'I' and 'it' is the neutralizing force. 'I' and 'it' are positive and negative. And so, when I want something substantial out of this process of Awareness, I have to consider the relationship, which is the exchange of balancing.

"Chemically speaking, a balance in-- that-- any kind of an equation which describes a reaction; it's always what is there on the left side ^{and} or the right side, or the combination of certain chemicals on one side going, because of their interaction on each other, going over into another kind of a form of existence; which is the result of that kind of a reaction. And it's indicated by a certain number of molecules which go from left to right, which has an equivalent ⁱⁿ to the number of molecules which from right to

left. That is the balance. Now when that balance is under consideration, I can change the conditions which make the balance move left or right. I can reduce the velocity of such a reaction by the increase, let's say, of 'coldness', and letting the temperature down; or by the increase of pressure, which prevents free access of molecules to each other. On the other hand, I can increase the velocity by the application of heat; and I can increase it by creating a condition of pressure in which the molecules become more volatile.

"That is the process for a man. He is constantly, after he starts to work, between a personality and an Individuality. Between a brain which is unconscious and a brain which wishes to become Conscious; between a Solar Plexus which wishes to-- co-- go to a heart; of a body which exists in all kind of knots and different-- con-- configurations of the different muscles in tenseness, and an utterly relaxed body, ready to be given over, so that it can die.

"Those are the things that are necessary to understand a relationship with the emphasis, as I said, with the stick on the Objectivity; not only on the subjectivity. But the stick is the one that gives the strength. That is the relationship between one and the other; and on that, you might say, I sit when I swing. On that... to that I attach my hand when I use it as a walking stick, although it is sometimes at the end of the stick that I walk with; but I do that in order to reach the ground. But when it becomes a staff, that what I hold up as something that gives me support, I don't take it at the top, and I don't take it at the bottom. I take it at the point where it is strength, so that it can give me

support. That is the relationship between Objectivity and subjectivity. You understand?"

B. ROSEN: "Yes."

MR. NYLAND: "Keep on going, but don't stop at the consideration of 'I' only. Make 'it' work."

B. ROSEN: "Thank you."

Alice Huberman: "Mr. Nyland?"

MR. NYLAND: "Yah. Where are you?"

A. Huberman: "I'm in the back."

MR. NYLAND: "Yah."

A. Huberman: "It's Alice Huberman."

MR. NYLAND: "Yah."

A. Huberman: "Um...sometimes I 'come to myself', and it's such a shock! And also..."

MR. NYLAND: "Why? Why? Why? Why? What is the 'self' you come to? Why should it be such a shock?"

A. Huberman: "This body existing."

MR. NYLAND: "Huh?"

A. Huberman: "The body."

MR. NYLAND: "Is what?"

A. Huberman: "The body existing."

MR. NYLAND: "Yah. Is that a shock?"

A. Huberman: "No, that isn't the shock, but something in me reacts to that experience."

MR. NYLAND: "Again, I ask why? If you 'pinch yourself', is there something in you that reacts to that? Except that perhaps, you pinch yourself so there is a little pain. What is the matter by putting your hands on your knee when you want to make a point, or

'drive it home', emphasizing that? That is coming to your ordinary self. We've talked about ordinary self, with a small 's', and the big 'S', which means the extraordinary one; of course, which is your essential Essence, as Self."

A. Huberman: "Yes."

MR. NYLAND: "Now if that is what you mean, you should not have any shock at all. You should be tremendously grateful that there is something of that kind still in existence that you can reach. It should give you, at that time, a gratitude; that that what you try to do when you come to your Self, it is your real Self, as far as we understand Reality. And it should immediately bring you to a confrontation of yourself and God, as Infinity. That's what it should do. When I come to the realization, I have awe for that what exists within me; not knowing what it is, nevertheless knowing that it exists. And sometimes I say I adore it. Sometimes I say I'm extremely happy that I can have that experience. Sometimes I don't know what to do with it, because it is quite unusual. In that way, you might say, it can surprise you."

A. Huberman: "Yes. I was almost going to use the word... I don't know if shock is right, Mr. Nyland. It's excitation, or surprise and... and what happens is, ^{that} my... my... I feel that my mind becomes very active, at that point, as soon as it identifies the experience. It wants to master it, or... and then it's lost, and then there's nothing..."

MR. NYLAND: "But why... why all this 'rigamorole' with a little theory around it? Can't you accept the fact of such existence? Coming to your Self, as it is; then, as I say, be grateful? Why think about it?"

A. Huberman: "Sometimes I... I... that's what happens."

MR. NYLAND: "Yah, but why do you? Why do you allow it? Of course, it can happen that you think. And sometimes you only want to accept it when you have been thinking about it."

A. Huberman: "Yeah."

MR. NYLAND: "But when you have an intuition, you just accept it. And you hope, without any thought, it is a fact of knowledge; otherwise you wouldn't know that the intuition existed. That is ^{it} still a fact of knowledge, either mentally expressed, or emotionally expressed. Never-the-less, it is there, and you don't know where it came from; but you admit it: it is there. It is very much the same with the Self with a capital 'S'. I admit it is there. I come to my Self. I do not know how I got there, or how my Self even got there; but I experience the fact of my Life. That is really what it is. And then I can say I can accept that, when I experience it, as that what is really Life 'par excellence'. So of course, my mind starts to function a little bit more; it is excited. My feeling goes up a little bit on the scale. And I have all kind of strength in my body. But no more than that, I've no particular wish to describe it. Because you... you hurt it! Too many words are no good. Just leave it alone. Don't touch a butterfly! Let it fly. It's beautiful enough to look at it. All right, Alice?"

A. Huberman: "Thank you, Mr. Nyland."

Steve Feldman: "Mr. Nyland?"

MR. NYLAND: "Yah."

S. Feldman: "Steve Feldman, in the back."

MR. NYLAND: "Yah."

S. Feldman: "Uh... for a long time, I've been very confused about

making Work attempts, and I've had them; but always I wasn't sure, and I was... seemed to be doing an awful lot of thinking instead of acting. Just recently, I seem to feel more confidence in making the attempt. I think it's come down to just making the attempt, rather than thinking all about whether it's right or wrong. Just trying to have something Aware of... of a body moving. A body doing this, doing that, doing this; any different place where the idea comes to me, I try to have something Aware of a body."

MR. NYLAND: "Yah, but make sure that you follow through on the requirements of Work; not so much the usage of the word "Awareness". What it really means, of that what is this 'I', if it does exist, and if it is a result of your honest wish, that then that 'I' functions, very definitely, in a certain way. It becomes a concrete 'Something' that is there as an entity. And it is functioning, so that then, when it observes, this 'I' observes you. There are facts about it which are Objective. It means that they are Impartial, and that they are Simultaneously obtained. So don't... don't simply talk a little bit about it-- in a-- as if it is a 'matter of course'. It is an attempt! It is Work! And of course, you have to try to make that attempt in conditions which are simple enough. It is not superficial business. It must engage you in the reality of your Self. I use that word again, because it's the essential Essence, really, that becomes engaged. It is the sincerity of a wish for wanting to grow, and a realization that I must grow; because the way I am is not sufficient for my Inner Life. So, you might say, the attempts you do make, and whatever it is that you understand of Work, must be based on an aliveness, which aliveness comes from your Inner Life, not from the super-

ficial forms of behaviour.

"A person who wishes to work on himself must be very serious about that, and only really work when he feels it is necessary, that he can do it, and also, that he is entitled to do it. It is the usage of esoteric knowledge for a very definite purpose, for a man who wishes to become free in this lifetime on Earth; in order to fulfill functions which probably will be assigned to him after he dies. It's a very serious matter. It is not flip-pant nonsense that you talk a little bit about, and say: 'Oh yes, Gurdjieff, I know all about it'. You understand what I mean?" *It's not that I accuse you?*

S. Feldman: "Yes."

MR. NYLAND: "I only say, have the right attitude towards it.

Alright, Feldman?"

Julie Taimoury: "Mr. Nyland?"

MR. NYLAND: "Yah."

J. Taimoury: "It's Julie Taimoury. Can you hear me?"

MR. NYLAND: "Not much, but I..."

J. Taimoury: "Okay."

MR. NYLAND: "...do my best."

J. Taimoury: "Okay. There's a place that I can... that I have the... um... opportunity of being in, and it's without a thought or feeling, and I haven't been able to get there again, it's..."

MR. NYLAND: "Did you say you talk about a plane...?"

J. Taimoury: "Yeah, there's..."

MR. NYLAND: "... or a place?"

J. Taimoury: "There's a place..."

MR. NYLAND: "A place. Yah..."

J. Taimoury: "A place, or a state..."

MR. NYLAND: "Yah?"

J. Taimoury: "...that's reachable... that there's no thought or feeling. But I haven't been able to get there again."

MR. NYLAND: "Yah, it can happen. And of course you wish to go there."

J. Taimoury: "Yes."

MR. NYLAND: "And you pray for it sometimes, and even then you don't get there. Try to see what it was at the time when you experienced that kind of 'something' that happened to you..."

J. Taimoury: "I've done that, too."

MR. NYLAND: "What is the Principle that is involved?"

J. Taimoury: "It's to be very simple, or to be very easy. And it... you know... you just go into it... I mean, if you're lucky enough, pure."

MR. NYLAND: "Would you call it 'luck'?"

J. Taimoury: "Um... yeah. Luck, because it's given to you, and something else, if you get it yourself."

MR. NYLAND: "Could you call it a Blessing?"

J. Taimoury: "Yes."

MR. NYLAND: "Don't you think it's better?"

J. Taimoury: "Yes."

MR. NYLAND: "If you understand the meaning of the difference between 'luck' and Blessing; if you then consider, as a Blessing, the wish that you would reach again and again that what you have experienced, without wanting further to describe it, and only in Principle to be in that place. If you consider it, I say, a Blessing, then you will have it."

J. Taimoury: "Thank you."

Jerry Wieser: "Mr. Nyland?"

MR. NYLAND: "Yah."

J. Wieser: "Would you consider blasphemous, to demand that an 'I' begin to come alive in... in life, for oneself?"

MR. NYLAND: "You know, we have talked about creation of 'I'. It's a [is] very definitely dependent on Life, in a certain form. Sometimes we call it an 'entity'. That entity is made by me, with the best of whatever knowledge I have, and Life is given from Above, as the result of a prayer to make 'I' alive. 'I' is always alive. It never dies. It always remains. It's not subject to the law of Earth; not even to the laws of light and darkness. 'I' is like the Sun: constantly alive, constantly active, constantly shining, and no shadow.

^{This}
"~~That~~ was it, Bob, wasn't it? So we stop.

"I hope to see you in two weeks, and have a good time with 'luck', and with Blessings.

"Good night."

END OF TAPE

Transcribed: Bill Wheatley
Typed: _____
Proofed: QB
Final Type: _____